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ing to our views, are radically erroneous; but for all that we cannot help being interested in the author's attempts, which are cleverly made, and indicate not only a versatility of mind but also a pretty thorough acquaintance with mechanical and electrical science.

ENGLISH POLITICAL PHILOSOPHY FROM HOBBS TO MAINE. By *William Graham*, M. A., Professor of Jurisprudence and Political Economy at Queen's College, Belfast. London: Edward Arnold. 1899. Pages, xxx, 415. Price, 12s.

The design of Professor Graham's work, which immediately engages one's attention by the erudition which it displays and the clearness of its expositions, is twofold: (1) that of giving a connected account of the political theories of the greater English political thinkers that have most influenced practice from the days of Hobbes, and (2) to disengage by the use of criticism the permanent elements of political theory from the erroneous doctrines which have been virtually eliminated by history. His method is that of a combination of the old deductive and the new historical methods. The political thinkers whose systems he expounds are Hobbes, Locke, Burke, Bentham, John Stuart Mill, and Maine. While the book is addressed to ordinary students of political philosophy, it will be especially appreciated, the author believes, by serious students of maturer years who are acquainted with his work on *Socialism*.

ETHICS AND REVELATION. By *Henry S. Nash*, Professor in the Episcopal Theological School at Cambridge. New York: The Macmillan Company. 1899. Pages, vi, 277. Price, \$1.50.

The present volume is a collection of lectures delivered by Professor Nash in Philadelphia, under the auspices of the Church of Holy Trinity, the officers of which are the trustees of the John Bohlen Lectureship,—a lectureship modelled upon the Bampton Lectureship of Oxford, England. The object of the lectureship is the apology of the Christian religion, and the aim of the lectures of Professor Nash has been "to show that the Bible marks out the road along which conscience must travel, if it would treat our life on earth with abiding seriousness." Professor Nash adopts the view that the higher criticism, despite the many sins it has to answer for, has placed the question of biblical religion, and the dogmatic theories with which it has been historically connected, upon an entirely new footing. But the views of Professor Nash on the main problems of Christian dogmatics will be found to be quite orthodox.

CLEMENS ALEXANDRINUS UND DAS NEUE TESTAMENT. Eine Untersuchung. By *Hermann Kutter*. Giessen: J. Ricker'sche Buchhandlung. 1897. Pages, iv, 152.

The common opinion concerning Clement of Alexandria is that he does not distinguish between the canonical and Apocryphal writings of the New Testament,

and that therefore as late as in his age the Christian canon was not yet established. Our author, the Rev. Hermann Kutter, proposes to re-establish the old view that the canon was established at that time, because Clement, after all, distinguishes between reliable Christian writings and those which he uses only to refute heretical doctrines. Our author grants that Clement did not as yet know a canon in the sense in which the term is at present accepted, but he shows a discrimination as to the value of his sources, and relies on them as an authority only if they belong to what he calls "the Lord's writings" (*γραφαὶ κυριακαὶ*).

It is difficult to say whether the defence of the old position is better or worse than the view of the critics so called, for the Rev. Mr. Kutter takes pains to explain the carelessness of Clement, his lack of criticism, and his confusion (*Zerfahrenheit*). Clement in quoting passages, is in the habit of "volatilising their sense whenever it suits him" (*wenn es ihm gerade passt*). Under these circumstances, the Rev. Mr. Kutter argues, judging from the character of his writings, Clement may have expressed himself without precision and yet have adhered to a definite ideal of true Christianity. He quoted "the gospel of the Egyptians" only through the imputation of heretics, and had probably not read it himself. This is quite probable, but we may just as well say that a definite conception of Christianity became established and thus paved the way for a final settlement of the canon.

One of the chief merits of Clement, according to Mr. Kutter, is that to him the revelation was closed. The Old and the New Testament had found their perfection in the past, and he recognises the difference between his own time and the Apostolic age.

Thus, while he relies on tradition, and does not mean to separate tradition from Scripture, God's salvation is to him a fact which has been completed in the past.

KPS.

DIE MODERNE PHYSIOLOGISCHE PSYCHOLOGIE IN DEUTSCHLAND. Eine historisch-kritische Untersuchung mit besonderer Berücksichtigung des Problems der Aufmerksamkeit. Von W. Heinrich. Zweite Ausgabe. Zürich: E. Speidel. 1899. Pages, vii, 249. Price, M. 4.

ZUR PRINZIPIENFRAGE DER PSYCHOLOGIE. Von W. Heinrich. Zürich: E. Speidel. 1899. Pages, 74. Price, M. 2.

Professor W. Heinrich, of the Physical Institute of Krakau, passes in review in the first of these pamphlets a number of psychological authors who have been or are still before the public, and whose views form the subject-matter of psychology to-day; such men as Fechner, Helmholtz, G. E. Müller, Wundt, Lange, Külpe, Münsterberg, Ziehen, Avenarius, and Exner. We are sorry not to find among them Prof. Ernst Mach, whose views deserve to be mentioned as much as those of any one of the above, and since Mach is a physicist like the author he should have been mentioned by Professor Heinrich. It goes without saying that being exclu-